God does not need our good wishes, as he does not need our help; and yet we feel that there is a holy exercise of the will due on our part to him. Hence arises the desire to glorify God, being the highest desire which the creature can cherish, and the noblest motive by which he can be actuated. This internal exercise of the will finds its fullest and most appropriate embodiment and expression in praise and prayer. Under this feeling we say, "Hallowed be thy name!" and earnestly long that God, as he is all-glorious, may be glorified as he ought. We say, "Thy will be done!" and feel it to be the highest work in which we can engage to do his will, and labour that others also may know it, and do it.

Taking this theory with us, we see how there may be virtue, not only in *well-wishing*, but in the opposite of well-wishing; how there may be virtuousness in the voluntary aversion to sin, being the converse of the voluntary love to what is good. There may be high moral excellence implied in resisting vain thoughts rising spontaneously, and sense presenting temptations. In all holy minds, as an essential part of holiness, there is an intense desire that sin may not exist, and that, when it exists, it may not prosper, but be driven into perpetual darkness.*

But the will is not the only element. There is a SECOND ELEMENT.—Analyze and simplify as we may, we cannot do away with the element of a moral faculty with a rule of action, that is, a moral law. In all our decompositions we come back to this great ultimate fact, and cannot go beyond it. But let us see that we fully and fairly unfold the contents of this fact. Our moral nature reveals a law which is—first, independent of it; secondly, binding upon it; and, thirdly, binding on all intelligent beings.† The conscience declares that it has

* Chalmers says, (Mor. Phil, v. 6, *note,*) that desire respects the objects "wished, and volition the action by which the object is attained; and (v. 16) that volition alone is the proper object of moral censure or approbation. We

regard desire in actively longing for the object wished, (as benevolence, for instance,) and also the voluntary hatreds, (as the hatred of sin,) as all capable of being moral or immoral, as well as the volition.

f Certain metaphysicians aim at saying something like this, by telling us that the law has an objective existence. But what is meant by objective in such an application? Does it signify an object of thought? In this sense a griffin, when we think of it, is objective. Or is it employed to signify a really existing thing, like God and angels? Then the doctrine lands us in all the absurdities of extreme realism. The phrases subjective and objective are used in so many senses, and